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A study of the tables of Pettenkoffer and Voit shows that more water relatively to the amount of oxygen inhaled is expired during the night than during the day. The conclusion is drawn that elimination does not keep pace with formation, and that muscles must rest and the brain sleep to enable the organism to remove the accumulating surplus of water. Normal sleep is produced by the increase of water in the nerve cells. Some nerve tracts are less soaked than others and recover more quickly, hence partial cerebral activity and dreams. The winter and summer sleep of animals is said to be due to the presence of relatively greater amounts of aqueous vapor in the air, which hinders its elimination by the lungs. "Intelligence is in inverse ratio to the percentage of water in the brain and is to be measured by it, at least in the case of children."

In criticism, it may be said that other toxic products of activity, like lactic acid, urea, choline and neurine, etc., have a respectable claim to attention; that, like other theories of its class, it fails to notice the significance of the exhaustion of cell materials, which Hodge has shown to take place in normal cell activity; that it is by no means certain that the lymph which fills the spaces of the contracted cells is harmful, or that there is any noxious formation of water in nerve fibers, which Bowditch and Edes have shown to be practically unfatigable; and that it fails to notice the primary influence of habit and inhibition upon sleep, which makes sleep not simply a problem of physiology, but also of psychology.

BERGSTRÖM.

La Mémoire. J. J. VAN BIERVLIET, Professeur à l'Université de Gand. 1893, 40 pages.

The author gives a sketch of a theory of memory. He discusses briefly the modern views of the physical basis of memory; that it is the persistence of a movement, of a trace, or of a tendency to movement, in the nervous system. He believes Sergi's objection to the first theory, that the persistence of movements would bring on excessive fatigue and interfere with subsequent impressions, is valid. His own theory is a combination of the last two views, and is represented by the phrase *trace-disposition*. The theory is repeatedly illustrated by this figure: If we attach a weight to a wire of length L , which stretches it to the length $L + A$, and then remove it, the wire does not return to its original length L unless perfectly

elastic, but suffers a permanent modification $\frac{X}{A}$. A less weight will

later produce the elongation $L + A$, which represents the degree of excitation of the nerve cells required for consciousness. Retention depends upon the plasticity of the nervous system, which this figure typifies. Contiguity and succession are the laws of reproduction. Their physiological basis is the *trace-disposition* formed by the attention, which is essentially a nervous movement or excitation proceeding from one to another of simultaneous or successive impressions. Recognition, which is the essence of memory considered as a faculty of the soul, depends also upon the *trace-disposition*. Ideas which are recalled are characterized by an ease and facility which new impressions do not have. The basis of localization in the past is the degree of completeness and vividness of recalled images. The pathology of memory includes two groups of cases, hypermnésias and anamnésias. These are due to physiological influences which weaken or excite the nervous tissue, just as

heating the wire makes the requisite elongation $L + A$ more easy, while cooling it makes it more difficult.

The essay is admirably clear, but is chiefly of popular interest.
BERGSTROM.

Lehre vom Hypnotismus. PROF. H. OBERSTEINER. 1893, pp. 62.

This really adds nothing to what all interested know, but omits much of chief importance for his purpose. It is most surprising that no mention should be made of the new movement in Sweden, which has added a practical utilization of great therapeutic value.

Hypnotism and Mesmerism and the New Witchcraft. By E. HART. London, 1893, pp. 182.

This collection of papers and addresses is sensational and anything but thorough or systematic. The author has suffered for his interest in these phenomena, and claims to have read everything, but he makes no mention of Bernheim; thinks Charcot, whose "three states" are now abandoned, has done the best work; knows nothing, that we can infer from his pages, of the scientific work upon the subject done in Germany, in Sweden, etc. We agree with him concerning Luys and expressed five years ago the same conclusion in this journal, and only find the author uninformed. His book shows how little has been done in England upon this subject. All he says from first to last is belated and thrice told to all psychologists who are versed in modern psychiatry.

Genetic Philosophy. By DAVID JAYNE HILL. (Macmillan, 1893. 382 pp. 8vo.)

The author hopes to rehabilitate philosophy by giving it a scientific foundation.

"The problem of science is never ontological, but descriptive;" and "ontology is as little a problem for philosophy as it is for science, for there is no real problem. . . . What we seek is to know the phases of being and to unify them by discovering a continuity among phenomena which shall render them one to intelligence as they are one in reality" (p. 13).

The author disapproves of Hegel's absolute idealism, and attributes Mr. Spencer's difficulties with the unknowable to the fact that his method was synthetic rather than genetic. "The genetic method . . . consists in referring every fact to its place in the series to which it belongs." The book, therefore, consists of a series of scientific theories about the origin of matter, life, consciousness, will, morality, etc., which the author states in successive chapters, simply and clearly enough, but without doing very much to aid one in choosing between them when several conflict, or to show their metaphysical significance. But in spite of his protest against ontology, the author, like all the other writers who have made the same protest, enters the forbidden field and attempts to gather the forbidden fruit by the same old forbidden ontological method, though this method is only very partially and inadequately applied. He states, for example, that the deepest insight into the essential nature of "matter" "force" and "energy" is to be found in our own acts of will (p. 203), that inorganic processes represent "habits of the universe," and that "the universe as a whole is the expression of a 'will'" (pp. 367, 368). That "the ultimate ends towards which that will is directed" could not have been "immediately attained without the intervention of a long series of intermediaries," the author seems to regard as sufficiently